

*Knights of labor.*

DEGREE

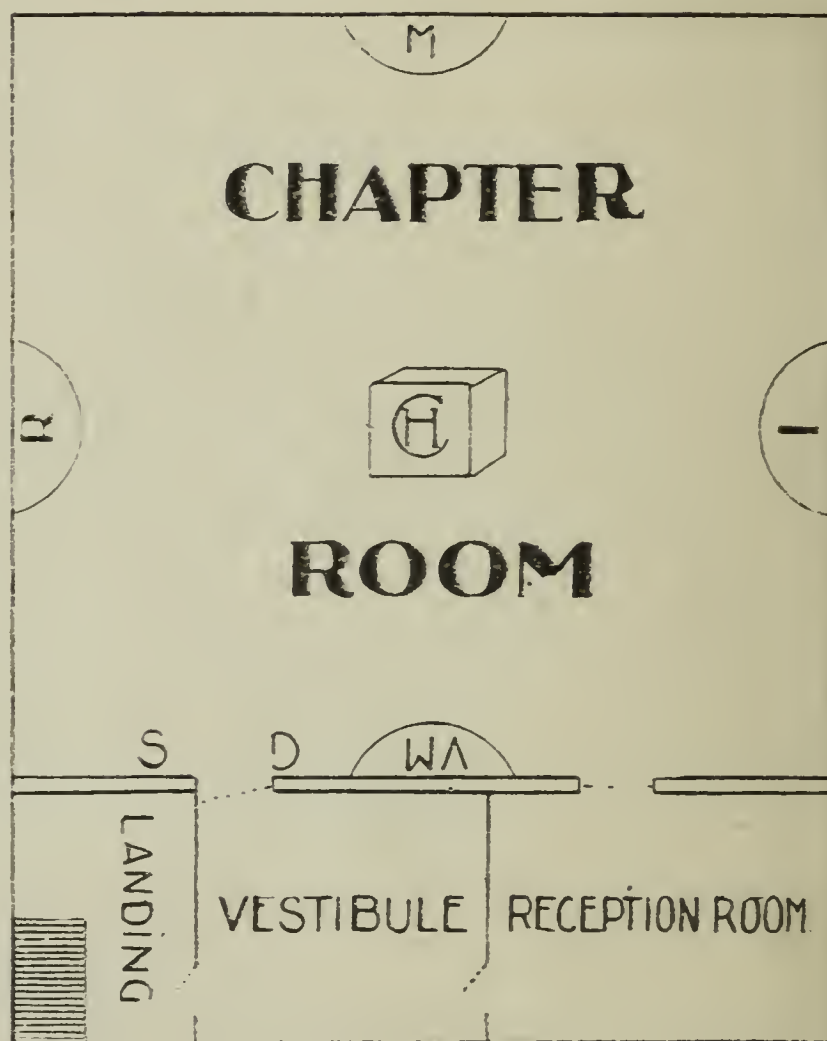
OF THE

*Philosopher's Stone,*

LOUISVILLE, KY., 1897.

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DIAGRAM SHOWING STATIONS OF OFFICERS.



# OPENING CEREMONY

—FOR—

## CHAPTERS.

[The Chapter room shall not be open to any except members of this degree. Visitors and candidates must remain in the ante-room until the Chapter has been opened.]

Officers must occupy their proper stations as designated in the diagram.

At the hour for meeting the W. M. will take the Seat of Wisdom and call the Chapter to order by \* \* strokes of the baton and say:]

W. M. Brothers we are about to open a Chapter of the Degree of the Philosopher Stone. The officers will take their respective stations, the Sentinel will secure the Phylon and the Investigator will make sure that all present are qualified to remain and share in the benefits of this Chapter of Philosophy.

[Investigator examines all present and reports.]

I. Worthy Magistrate. The eyes of all have seen the light of the true philosophy of life.

[At the sound of \* \* \* \* strokes of the baton all present will approach the center of the Chapter. Form in a square. The five officers within the square beginning with the "S," who repeats the words on the face of first leaf which lies face down, then turns face of leaf up which verifies his words. I. repeats words on second leaf, turns it over. R. repeats on third leaf, turns it over. V. M. repeats on fourth leaf and turns it over. M. repeats on fifth leaf and turns it over, leaving up symbol of center].

29 May 09. S. B. Hedrick



W. M. All here are admitted as a reward for their valiant service in the cause of Knighthood.

S. All who enter the Phylon of our Chapter faithfully bind and pledge themselves on their honor as true Knights to keep completely and profoundly secret all things seen, heard, said or done here, and all things in anywise related to the Philosopher's degree except such as are permitted to be made known under our laws in this high degree of Knighthood.

All. All of which we solemnly bind ourselves to faithfully keep and do.

I. Each and all seek the light of the true philosophy pledge themselves to bend the whole power of their minds and wills to listen and learn the lessons of the true Philosophy of life taught by our Magistrate within the sacred precincts of the Chapters of the Philosophers Stone.

All. Faithfully we will follow the admonitions of the Investigator so long as we shall live.

R. Remember that the record of faithfulness of all members is kept, and by that record shall each member of the degree be rewarded or punished. For the eyes of the philosophers see farther, and the hand of the philosophers hold more power to reward or punish than is given to any other human agency.

All. We remember and shall abide by and accept the reward which the record of our lives and deeds does give.

V. M. To face with steady gaze and good heart all the vast, complex and terrible phenomena which surrounds us in this world, and to learn the mighty secrets of nature's universe, not for the gratification of our personal greed or selfishness, but to promote the happiness and welfare of all mankind, will be our study.

All. So do we all promise faithful and true.

W. M. Labor, life-long activity of body and mind in accord with the eternal harmonies of this universe of law, is the final supreme duty and privilege we all have undertaken when admitted to the sacred Chap-

ter of the Philosophers Stone. Just and generous, calm and kind shall be every word and act and thought of ours within the sacred square of all the Chapters of this degree. Out into the wide and warring world we will ever seek to carry the noble and knightly Philosophy and conduct of life inculcated here. And against this black empire of necessity and night, of ignorance and greed, will we do battle till the bright beams of liberty's light shed their soft radiance over a regenerated earth, peopled by a universal brotherhood of men living in liberty, equality and fraternity, peace and plenty and happiness for all.

W. M. Join me in the opening sign of the Chapter.

[W. M. gives \* \* strokes of the baton and the Chapter is seated.]

## ORDER OF BUSINESS.

1. Report of proceedings of last Chapter.
2. Initiation of candidates.
3. Communications and finances.
4. Reports of the progress of the Order.
5. Discussion of Philosophy.
6. Closing.

## INITIATION CEREMONY.

S. Worthy Magistrate and Brothers there is a true and faithful Knight of Labor of good standing from L. A.—— and D. A. —— at the Phylon seeking admission to our realm of Light and Philosophy.

R. His credentials have been examined by the members —— —— —— and he is found a tried and true Knight, entitled to receive the degree.

W. M. The Sentinel and Guide will proceed to the Phylon and prepare the Knight for admission to the Chapter. [The Sentinel and Guide will apply the test to the waiting Knight and if found correct will place white baton in his hand and ask:]

Guide. —— —— —— True Knight of Labor and soldier in the army of liberty you have, during many months by faithful and distinguished service to the Order of the Knights of Labor and the cause of



humanity shown your devotion to the right. Are you now willing and prepared to take on yourself an obligation to completely and fully, for all time, devote all your efforts of body and mind, above that amount needed to procure yourself and your dependant family a decent and comfortable living, to the work of abolishing ignorance, freeing the toiler and uplifting humanity, through the plans and policies of the Order of the Knights of Labor, and especially in the instructions given you by the officers and members of the Philosopher's Stone Degree, and to solemnly obligate yourself to obey the mandates of the Order even to the hazard of all you possess, even your life, and at all times keep profoundly secret all things connected with this Order except such as the laws of the degree permit you to make known?

Answer. I will so long as I live.

Guide. It is well. Enter then with us to the inner Temple of Philosophy.

[The Guide then gives entering signal.]

W. M. \* \* \* \* Form a square around the center. Left hands over hearts, right hand extended; palm up level with waist.

W. M. Sentinel admit the Knight who seeks, and and by faithful service has earned the high degree which we alone can confer.

W. M. Guide has the Knight you bring been tried, tested and found worthy of the high honors and privileges, powers and benefits of the Philosopher's Stone?

G. The Knight I bring is tried and truly worthy of our trust.

W. M. Place him within the sacred square where falls the light of truth and liberty.

[G. Instructs the Knight. Place your left hand on your heart, extend right hand open, palm up level with waist, and repeat after the V. M.:]

V. M. and Candidate. I, ————— do here and now, of my own free will, deliberately, faithfully and solemnly promise upon my hope of happiness and my Knightly honor, that I will keep absolutely and pro-

foundly secret everything relating to the high and noble Philosophers Stone Degree of the Knights of Labor and its members, solely excepting such matters as by special permission or the laws of the Degree and the Order I am permitted to make known, and which being known will not work injury to the Order, the Degree or its members. And I will faithfully obey with all my powers of body and mind all the Degree laws and the instructions I receive in the Chapters of the Philosophers Stone, and pledge myself by all I hold dear to never abuse or wrongfully use the knowledge, power, authority or official position conferred on me. I will cease from all efforts to grasp wealth or acquire riches, which are the products of others labor, or to gratify the desire for luxury and excess of any kind at the expense of another's toil, and will strive to reconstruct the social, industrial and political system, so that all who are able must do their fair share of the work of the world, that none may live in idleness, and each wealth producer be secured in the peaceful possession of the perfect freedom of body and mind and all the products of his labor. As these objects can only be obtained by the abolition of ignorance and the enlightenment and education of the masses of workers, I will do all in my power to spread intelligence and truth among them and to light the lamp of science in all the dark places of the world. And I will ever exert my best endeavors to protect the members of this degree from the persecution and wrongs which the friends of tyranny always seek to inflict on those who endeavor to lead the masses of humanity out of bondage and oppression. To the brave and chosen few who stand within the sacred square of the Philosopher's Stone I will give a true brother's counsel, help and succor at all times, in health and sickness, prosperity or distress so long as I shall live.

All. With the hands of help and the hearts of sympathy we welcome and receive our brother as a tried true Knight and chosen Philosopher.

[W. M. gives \* \* strokes seats the Chapter.



V. M. Guide, present our new Philosopher to the Worthy Magistrate, who will point out to him the deep and true Philosophy and the high and noble conduct of which we trust he will be a true and honored exemplar.

[The Guide conducts the candidate to the W. M.]

G. Worthy Magistrate by direction of our Worthy Vice Magistrate I present to you our new Philosopher for instruction.

W. M. Here, O Brother, are old trees, tall pines and gnarled oaks—

That stream with gray green mosses. Here the  
ground  
Was never touched by spade, and flowers  
spring up  
Unsown and die ungathered. It is sweet  
To linger here, among the flitting birds  
And leaping squirrels, wandering brooks  
and winds,  
That shake the leaves and scatter, as they pass,  
A fragrance from the cedars, thickly set  
With pale blue berries. In these peaceful shades  
Peaceful, unpruned, immeasurably old—  
Our thoughts go up the long dim path of years,  
Back to the earliest days of liberty.

O, Freedom! thou art not, as poets dream  
A fair young girl with light and delicate limbs,  
And wavy tresses gushing from the cap  
With which the Roman master crowned his slave  
When he took off the gyves. A bearded man;  
Armed to the teeth, art thou: One mailed hand  
Grasps the broad shield and one the lance;  
thy brow  
Glorious in beauty though it be, is scarred  
With tokens of old wars; thy massive limbs  
Are strong with struggling. Power at thee  
has launched  
His bolts and with his lightnings smitten thee:  
They could not quench the life thou hast from  
heaven:  
Merciless power has dug thy dungeon deep,  
And his swart armorers by a thousand fires,  
Have forged thy chain; yet while he deems  
thee bound,  
The links are shivered, and the prison walls  
Fall outward; terribly thou springest forth  
As springs the flame above a burning pile,  
And shoutest to the nations who return  
Thy shoutings, while the pale oppressor flies  
The birthright was not given by human hands  
Thou'wer't twin born with man. In pleasant  
fields  
While yet our race were few, thou satist with him



To tend the quiet flock and watch the stars,  
 Or teach the reed to utter simple airs.  
 Thou by his side amid the tangled wood  
 Didst war upon the panther and the wolf  
 His only foes, and thou with him didst draw,  
 The earliest furrow on the mountain side  
 Soft with the deluge. Tyranny himself,  
 Thy enemy, altho' of reverend look  
 Hoary with many years and far obeyed,  
 Is later born than thou; and as he meets  
 The grave defiance of thine elder eye,  
 The usurper trembles in his fastnesses.

Thou shalt wax stronger with the lapse of years  
 But he shall fade into a feebler age—  
 Feebler, yet subtler. He shall wave his snares  
 And spring them on thy careless steps and clasp  
 His withered hands and from their ambush call  
 His horde, to fall upon thee. He shall send  
 Quaint maskers, wearing fair and gallant forms  
 To catch thy gaze and uttering graceful words  
 To claim thy ear: While his sly imps by stealth  
 Twine around thee threads of steel, light thread  
 on thread

That grow to fetters: or bind down thy arms  
 With chains concealed in chaplets, Oh! Not yet  
 Mayst thou embrace thy corselet nor lay by  
 Thy sword. Nor yet O Freedom!

Close thy lids

In slumber: For thine enemy never sleeps  
 And thou must watch and combat till the day  
 Of the new earth and heaven. But wouldst  
 thou rest

Awhile from the tumult and the haunts of men  
 These old and friendly solitudes invite  
 Thy visit. They, while yet the forest trees  
 Were young upon the unviolated earth,  
 And yet the moss stains on the rocks were new,  
 Beheld thy glorious childhood and rejoiced.

Here with the few brave and chosen spirits thou  
 mayst hold secret and comforting counsel. Here we  
 have gathered for inspiring and instructive consid-  
 eration of past experience and future prospects, talk-  
 ing o'er the battles of bygone times and from them  
 drawing lessons of wisdom for the mighty struggles  
 yet to come, ere thou canst win thy complete and  
 final victory o'er tyranny in his last strongholds of  
 power. We invoke thy spirit, O Freedom, to guide  
 us and our new Brother in all our counsels. Let us  
 all be alike gentle and kindly to all our brethren but  
 brave and strong in our resistance to tyranny and the  
 oppressors of the toiling poor.

The latent power of human progress lies dormant



in the minds of men to-day. To arouse and give direction for good to this force, is the great educational work for members of this Degree, especially to accomplish.

That they may be successful in this important work, each member is expected to forego the gratification of the desire for luxury or excess of any kind. Temperance and moderation in all things are enjoined. Sufficient daily labor to provide the necessary and reasonable comforts of life should be devoted to yourself and dependant families, after that and needed rest and recreation, whatever of mental and physical force you have left should be devoted to advancing the power and influence for the good of this order. Great and glorious gains for humanity will be the result.

Put behind you forever the greed for wealth and the fear of poverty in the future. To win the grand results aimed at by this Order some risks must be run and some sacrifices must be made, and this is one which members of the Degree are expected to undertake. Let the practice of your life be consistent with this precept, that you may lead the way where others will follow, for so long as the men and women of the world are given over to an insane struggle for wealth and power, so long will the earth be cursed with poverty and want, vice and crime, and all the immeasurable miseries that follow in their wake. To efface forever these evils this Order was founded.

We must teach the children of men to cease their struggle for the personal possession of great wealth. Mankind are brethren and joint heirs to the whole earth, an estate so vast, that light and reasonable labor on it by each, will bring plenty and comfort for all, provided none seek to grasp more than their rightful share.

There are those who refuse to listen to the voice of reason and justice and blinded by avarice and greed still strive to grasp a vast and evil power over the lives and liberties of their fellow beings. They would perpetuate the ancient and wrongful systems which



subject the mass of toilers to a system of wage slavery for the aggrandizement of the wealthy, powerful and privileged few.

These systems of industrial, social and political wrong and injustice reduce the masses of toilers to degrading slavish toil and ignorance, while they make the privileged few selfish, cruel and merciless in their treatment of their fellow men.

The power of the wealthy and privileged classes is a giant force which gives no quarter to those who oppose it. Like a vast and awful tyrant it hangs a threatening sword over the world, paralyzing with fear nearly all who would strive to set humanity free.

When entering the Degree of the Philosopher's Stone you will place yourself in the ranks of earth's chosen heroes.

They are souls that stood alone,  
While the men they agonized for hurled the  
contumelious stone,  
Stood serene, and down the future saw the  
golden beam incline  
To the side of perfect justice mastered by their  
faith divine,  
By one man's plain truth to manhood and to  
God's supreme design.

You will fear not to take your stand on the side of justice and right for the poor. Be faithful and do what work you can, bravely remembering that—

When a deed is done for freedom  
Through the broad earth's aching breast  
Runs a thrill of joy pathetic  
Trembling on from east to west.  
And the slave where ere he cowers  
Feels the soul within him climb  
To the awful verge of manhood  
As the energy sublime,  
As a century bursts full blossomed  
On the thorny stem of time.

Through the walls of hut and palace  
Shoots the instantaneous thro,  
While the travail of the ages  
Wrings earth's systems to and fro.  
At the birth of each new era  
With a recognizing start,  
Nation wildly looking at nation  
Standing with mute lips apart.

He who worships at the shrine of party would profane the altar of liberty.

It becomes every one who would preserve the priceless heritage of the past and enable us to hand down to our posterity those glorious gains, the garnered fruits from the victories won by the heroes of liberty in bygone times, to strive for a revival of the spirit of independence.

We must seek to abolish war and set our faces like flint against all preparations for war. Let us seek to spread universal peace like a soft mantel over the world. Then will culture climb the mountains and prosperity and plenty smile within the valleys of all the earth.

We shall abolish utterly child labor. Remembering that the children are the most sacred trust committed to our charge. Let us provide that the young mind and body of each one shall be permitted to bloom and grow amid the sacred surroundings of liberty and love, and so shape our institutions that each child born into the world shall have his right fully recognized to an equal share of the earth and of the best of the earth for his or her use.

This work well done we may hope that work of those we educate will so uplift humanity, so brighten and purify the lives of men that "the prison and the gallows shall no longer curse the ground."

The span of human life is a short one. Let us teach our brethren that every moment of that life should be free from the stain of evil thought or act, and that we should each seek in our little life to light the small circle round about us so far as our influence can reach with the lamp of human kindness, love and labor, hope and happiness.

We shall teach and practice unselfishness. Let us remember—

He's true to God whose true to man  
Where wrong is done  
To the weakest and the humblest  
'Neath the all embracing sun;  
And they are slaves most base,  
Whose love of right  
Is for themselves and not for all the race.



We regard as sacred, and we shall seek to secure and protect all just property rights. But we believe that every little babe within its cradle is more sacred than boxes of bonds or bags of gold, and all so-called vested rights of property must yield to the rights of the weakest and the humblest human being to a healthy happy life earned in infancy by the reasonable labor of parents hands and in maturity by each ones faithful performance or his fair share of the honest work of the world.

Science is the collection and orderly arrangement of facts bearing on any subject. To aid in the progress of science, the spread of human knowledge and the general increase of intelligence are among the most important works for members of this Degree to engage in. Remember the injunction laid upon you by the Local Assembly to regard ignorance as the great enemy of mankind.

Know thyself, and having acquired a clear comprehension of the work in life you are naturally best fitted to perform, perfect yourself in it and aid in gathering into orderly arrangement for the instruction of yourself and your brothers all known useful facts connected therewith.

Such new discoveries or inventions as you may make, seek not to monopolize for your own selfish gain but rather follow the generous example of the noblest of the professions and make your discoveries the common property of all your brethern. For so shall you make all mankind your willing debtors and faithful friends for life.

Show thus to all that you fear not to face the future even with hands empty of wealth, so long as you live among those to whom your love and labor have been and will be freely given.

The philosopher knows that the satisfaction of our material wants and needs should only require a small part of our labor, and that to expend all our efforts in the getting of wealth to gratify our material wants inevitably tends to develop the animal nature at the

expense of the moral and intellectual life, and eventually to degrade and destroy that higher part of human nature through which alone it is possible to develop the race to a higher and better civilization. Every philosopher should know that there is still this difference between man and all other animals—he is the only animal whose desires increase as they are fed; the only animal that is never satisfied. The wants of every other living thing are uniform and fixed. The ox of to-day aspires to no more than did the ox when man first yoked him. The sea gull of the English Channel who poises himself above the swift steamer, wants no better food or lodging than the gulls who circled round as the keels of Cæsar's galleys first grated on a British beach. Of all that nature offers them be it ever so abundant, all living things save man can only take, and only care for, enough to supply wants which are definite and fixed. The only use they can make of additional supplies or additional opportunities is to multiply.

But not so with man. No sooner are his animal wants satisfied, than new wants arise. Food he wants first, as does the beast; shelter next as does the beast; and these given, his reproductive instincts assert their sway, as do those of the beast. But here man and beast part company. The beast never goes further; the man has but set his feet on the first step of an infinite progression—a progression upon which the beast never enters; a progression away from and above the beast.

The demand for quantity once satisfied, he seeks quality. The very desires that he has in common with the beast become extended, refined, exalted. It is not merely hunger, but taste, that seeks gratification in food; in clothes, he seeks not merely comfort, but adornment; the rude shelter becomes a house; the indiscriminating sexual attraction begins to transmute itself into subtle influences, and the hard and common stock of animal life to blossom and to bloom into shapes of delicate beauty. As power to gratify



his wants increases, so does aspiration grow. Passing into higher forms of desire, that which slumbered in the plant and fitfully stirred in the beast awakes in the man. The eyes of the mind are opened, and he longs to know. He braves the scorching heat of the desert and the icy blasts of the polar sea, but not for food; he watches all night, but it is to trace the circling of the eternal stars. He adds toil to toil, to gratify a hunger no animal has felt; to assuage a thirst no beast can know.

Out upon nature, in upon himself, back through the mists that shroud the past, forward into the darkness that overhangs the future, turns the restless desire that arises when the animal wants slumber in satisfaction. Beneath things he seeks the law; he would know how the globe was forged, and the stars were hung, and trace to the sources the springs of life. And, then, as the man develops his nobler nature there arises the desire higher yet—the passion of passions, the hope of hopes—the desire that he, even he may somehow aid in making life better and brighter in destroying want and sin, sorrow and shame. He masters and curbs the animal; he turns his back upon the feast and renounces the place of power; he leaves it to others to accumulate wealth, to gratify pleasant tastes, to bask themselves in the warm sunshine of the brief day. He works for those he never saw and never can see; for a fame, or it may be but for a scant justice, that can only come after the clods have rattled upon his coffin lid. He toils in the advance, where it is cold, and there is little cheer from men and the stones are sharp and the brambles thick. Amid the scoffs of the present and the sneers that stab like knives, he builds for the future; he cuts the trail that progressive humanity may hereafter broaden into a high road.

To better perform this work, the highest and noblest the human mind can conceive of, we have formed the Philosopher's Stone Degree.

Remember that the inherent vice of all govern-

ments, is their tendency to devour the substance of the people. Use your political power to bring the government and to keep it strictly within the control of the people at all times. To this end there should be but one legislative body; the veto power be taken from the executive and restored to the people. The initiative referendum and imperative mandate with proportional representation in legislative bodies should be made a part of the framework of the government.

The active power of the masses of those who toil flows along three principal lines chiefly.

1st. In the field of industry. The production and distribution of all the useful things needed for the sustenance and welfare of mankind.

2d. Their social life. The creating of a great social body. To dwell within which is productive of all the virtues and joys of civilized life. This social body is made up of multitudes of families, homes and "firesides where bloom and grow the virtues of our race."

3d. The field of political activity, wherein are developed those wise laws and humane institutions which shelter and protect the rights of each human being against encroachment or oppression.

To give direction for the highest good and greatest welfare of the race, of these great primal forces of civilized life is the main work which the Order of the Knights of Labor was founded to accomplish. Every Philosopher is pledged particularly to aid in spreading the light of truth and of intellectual liberty among the masses in order that they may clearly see and know the things needed to be done in order that a truly beneficent civilization may spread over all the earth wherein every man and woman shall do their fair share of the work of the world and each shall enjoy the full fruits of their own toil.

Whatever is potent for evil may be made potent for good. The change we propose to make would destroy the conditions that distort impulses in themselves beneficent, and would transmit the forces which



now tend to disintegrate society into forces which would pretend to unite and purify it.

Give labor a free field and its earnings; take for the whole community that fund which the growth of the community creates, in the value of land as proposed in Plank V of the Preamble of Knighthood, and want and the fear of want would be gone. The springs of production would be set free, and the enormous increase of wealth would give the poorest ample comfort. Men would no more worry about finding employment than they worry about finding air to breathe; they need have no more care about physical necessities than do the lilies of the field. The progress of science, the march of invention, the diffusion of knowledge, would bring their benefits to all.

With this abolition of want and the fear of want, the admiration of riches would decay, and men would seek the respect and approbation of their fellows in other modes than by the acquisition and display of wealth. In this way there would be brought to the management of public affairs and the administration of common funds, the skill, the attention, the fidelity and integrity that can now only be secured for private interests, and a railroad or gas works might be operated on public account, not only more economically and efficiently than as at present, under joint stock management, but as economically and efficiently as would be possible under a single ownership. The prize of the Olympian games, that called forth the most strenuous exertions of all Greece, was but a wreath of wild olive; for a bit of ribbon men have over and over again performed services no money could have bought.

Short-sighted is the philosophy which counts on selfishness as the master motive of human action. It is blind to facts of which the world is full. It sees not the present, and reads not the past aright. If you would move men to action, to what shall you appeal? Not to their pockets, but to their patriotism; not to selfishness, but to sympathy. Self-interest

is, as it were, a mechanical force—potent, it is true; capable of large and wide results. But there is in human nature what may be likened to a chemical force, which melts and fuses and overwhelms; to which nothing seems impossible. “All that a man hath will he give for his life”—that is self-interest. But in loyalty to higher impulses men will give even life.

It is not selfishness that enriches the annals of every people with heroes and saints. It is not selfishness that on every page of the world's history bursts out in sudden splendor of noble deeds or sheds the soft radiance of benignant lives. It was not selfishness that turned Gautama's back to his royal home or bade the Maid of Orleans lift the sword from the altar; that held the three hundred in the Pass of Thermopylae, or gathered into Winkelried's bosom the sheaf of spears; that chained Vincent de Paul to the bench of the galley, or brought little starving children during the Indian famine tottering to the relief stations with yet weaker starvelings in their arms. Call it religion, patriotism, sympathy, the enthusiasm for humanity, or the love of God—give it what name you will; there is yet a force which overcomes, and drives out selfishness; a force which is the electricity of the moral universe; a force beside which all others are weak. Everywhere that men have lived it has shown its power, and to-day, as ever, the world is full of it. To be pitied is the man who has never seen and never felt it. Look around, among common men and women, amid the care and the struggle of daily life in the jar of the noisy street and amid the squalor where want hides—every here and there is the darkness lighted with the tremulous play of its lambent flames. He who has not seen it has walked with shut eyes. He who looks may see, as says Plutarch, that “the soul has a principle of kindness in itself, and is born to love, as well as to perceive, think, or remember.”

And this force of forces—that now goes to waste or



assumes perverted forms—we may use for the strengthening and building up and ennobling of society, if we but will, just as we now use physical forces that once seemed but powers of destruction. All we have to do is to but give it freedom-and scope. The wrong that produces inequality; the wrong that in the midst of abundance tortures men with want or harries them with the fear of want; that stunts them physically, degrades them intellectually, and distorts them morally, is what alone prevents harmonious social development.

To love justice, to long for the right, to love mercy, to pity the suffering, to assist the weak, to forget wrongs and remember benefits—to love the truth, to be sincere, to utter honest words, to love liberty, to wage relentless war against slavery in all its forms, to love wife and child and friend, to make a happy home, to love the beautiful in art, in nature; to cultivate the mind; to be familiar with the mighty thoughts that genius has expressed, the noble deeds of all the world, to cultivate courage and cheerfulness, to make others happy, to fill life with the splendor of generous acts, the warmth of loving words, to discard error, to destroy prejudice, to receive new truths with gladness; to cultivate hope; to see the calm beyond the storm, the dawn beyond the night; to do the best that can be done and then to be resigned—this is one of the secrets of the Philosopher Stone.

Hope is the consolation of the world. The wanderers hope for home. Hope builds the house and plants the flowers and fills the air with song.

The sick and suffering hope for health. Hope gives them health and paints the roses in their cheeks.

The lonely, the forsaken, hope for love. Hope brings the lover to their arms. They feel the kisses on their eager lips.

The poor in the tenements and huts, in spite of rags and hunger hope for comforts.

The dying hopes that death is but another birth,

and love leans above the pallid face and whispers,  
 “We shall meet again.”

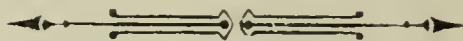
And so let us hope and strive to bring the day  
 when this poor earth on which we live, may be a per-  
 fect world—a world without a crime—without a tear.

W. M. I will now instruct you in the secret work  
 of this degree.

[The W. M. then gives the necessary instructions, after which  
 he will say:]

To the careful consideration of the ways and  
 means best adapted to carry to success the purposes  
 of the Philosopher’s Stone Degree we will now  
 address ourselves and you having by faithful service  
 earned the right may now participate in all our  
 deliberations and work.

The Chapter will now be in recess to enable the  
 members to personally greet our new Brother.





## CLOSING.

W. M. The hour for closing this communication of the Philosopher's Stone has arrived. Action must follow counsel. We may not always enjoy the company and counsel of the chosen spirits of the Philosopher's Stone. Let us the more earnestly labor to spread its teachings so that the elevating communion of the Degree may the more frequently be enjoyed by ourselves and all who may earn the privilege. Forth then into all the walks of human life let us go with cheerfuller hearts and higher courage born of inspiring counsel we have just now shared. Our paths part at the Phylon. To some our parting may be for years, but to none can it be forever. Somewhere, some time shall the muster roll be called again and every one respond.

Out into the world to carry on the war against wrong and ignorance bearing high the torch of truth and the white baton of brotherhood. No matter how great the odds against which we strive, though the army of unright is encamped from pole to pole the just man knoweth the road to victory.

W. M. Observe your Magistrate.

[W. M. Gives closing sign.]

W. M. We close by invoking the blessing of Peace and Prosperity to the Faithful.

\* \* strokes.

## INSTALLATION OF OFFICERS.

[The Installing Officer (who must be deputized by the G. M. W.) being in the Vestibule, will give the usual alarm, and when answered, will announce himself as—— The Installing Officer for the purpose of installing the officers elect of this Chapter——]

S. Worthy Magistrate, the Installing Officer, for the purpose of Installing the officers elect of this Chapter.

[The W. M. will raise the Chapter by \* \* \* \* of the baton.]

W. M. Admit the Installing Officer that he may perform the work given him to do.

[When the Installing Officer is admitted he will advance to the center and say:]

I. O. Worthy Magistrate I appear with you at this time for the purpose of installing the officers-elect of this Chapter. Have all taxes due the General Assembly been paid, and is the receipt of the General Secretary-Treasurer for the same now in possession of this Chapter. Are the officers-elect free from all charges of whatever kind? Are they now ready to be installed, and is this Chapter willing that they should be placed in charge of the respective offices to which they have been elected?

W. M. Worthy Installing Officer all taxes due the General Assembly have been paid, the receipts for the same is now in possession of this Chapter; the officers elect are ready to be installed, and this Chapter is willing that they should be placed in charge of their respective offices.

I. O. Worthy Magistrate you will direct the present officers of this Chapter to surrender their offices in order that their successors in office may be installed.



W. M. The officers of this Chapter will surrender their offices in order that your successors in office may be installed.

[The Installing Officer then approaches the Seat of Wisdom, and the Worthy Magistrate will say:]

W. M. Worthy Installing Officer receive from me this emblem of my authority over this Chapter.

[Hands over baton.]

Also the warrant under which this Chapter is held.

[Hands over warrant.]

Also the rituals, books, papers and other property of the Order that were committed to my charge at my installation, or that have come into my possession since that time.

[Hands over rituals, books, papers, etc.]

And finally, I surrender to you the Seat of Wisdom which I have endeavored to fill to the full extent of my ability.

[The Recorder will then advance to the Seat of Wisdom and say:]

R. Worthy Installing Officer receive from me the Records, seal, and all other books and papers of the Order committed to my charge at my installation or that have come into my possession since that time

[Hands over records, seal, books, papers, etc.]

[The I. O. then gives \* \* strokes of the baton and the Chapter will be seated.]

I. O. The Recorder will advance and read from the records the names of those who have been elected to fill the offices of this Chapter, who, as their names are called, will advance to within four paces of, and facing the Seat of Wisdom, the Worthy Magistrate elect on the right, and the other officers will take positions in line according to rank.

[The Recorder will then advance and read the names of those elected to the various offices, who will, as their names are called, advance and form in line as directed by the Installing Officer.]

[The Installing Officer will then say:]

I. O. Do each of you accept the office to which the

members of this Chapter have elected you to?

[Officers elect will respond.]

I do.

I. O. Worthy Magistrate-elect, you will step forward and place yourself in the attitude in which you were obligated as a member of this Degree, and repeat the following obligation:

[The Installing Officer will raise the Chapter.]

## OBLIGATION OF WORTHY MAGISTRATE.

I, —————, do solemnly pledge my honor as a *man* and Knight of Labor, that I will faithfully perform the duties of my office to the fullest extent of my ability. I will preserve order in this Chapter and enforce a due observance of the laws of this Order at all times. I will endeavor to preserve harmony among my associates in this Chapter and inculcate the great principles of Knighthood. I will sacredly guard and turn over to my successor, or to any other person legally authorized to receive them, all books and other property of the Order and of this Chapter that may be intrusted to my keeping. And all my official acts will be in harmony with the laws and teachings of this Order, and should this Chapter cease to work during my incumbency of this office I will use every effort to place all property of this Chapter in the custody of the General Secretary-Treasurer, To all of which I again pledge my honor.

I. O. My *Brother* you are now about to enter upon a very important duty—that of presiding over the deliberations of this Chapter. Be faithful to your obligations, be loyal to the Principles of Knighthood, and prove by the record that you will make that the honor has been worthily bestowed. You will now be seated on my right.

I. O. Worthy Vice Magistrate elect, you will step forward and place yourself in the attitude in which you were obligated as a member of this Degree and repeat the following obligation:



## OBLIGATION OF VICE MAGISTRATE.

I, ————, do solemnly pledge my honor as a *man* and Knight of Labor, that I will faithfully perform the duties of my office to the fullest extent of my ability, and in case of my succession to the Seat of Wisdom I will be bound by the obligation imposed on the occupant of that position, to the faithful performance, of all which I again pledge my honor.

I. O. It will be your duty to assist the Worthy Magistrate of this Chapter, and occupy his position and perform the duties of his office during his absence. Be faithful to the trust thus imposed. You will now accompany me to your station.

I. O. Recorder elect, you will step forward and place yourself in the attitude in which you were obligated as a member of this Degree and repeat the following obligation:

## OBLIGATION OF RECORDER.

I, ————, do solemnly pledge my honor as a Knight of Labor that I will faithfully perform the duties of my office in accordance with the laws and regulations made for the government of the same. I will keep a true record of the transactions of this Chapter. I will keep a true and faithful account between this Chapter and its members, and turn over all moneys received by me to my successor, or to any other person legally authorized to receive it, except such as I have been authorized to pay out by vote of this Chapter. I will sacredly guard the records, books and papers that may come into my possession, and surrender the same to any person legally authorized to receive them, when called upon to do so. To the faithful performance of all which I again pledge my honor.

I. O. It will be your duty to keep accurate minutes of the transactions of this Chapter. To keep a true and faithful account between this Chapter and its members and pay no moneys except when authorized to do so by vote of this Chapter. To read all com-

munications and preserve them for future reference. Yours is an important trust. Let the records prove that it was well founded in you. You will now accompany me to your station.

I. O. Investigator elect, you will step forward and place yourself in the attitude in which you were obligated as a member of this Degree and repeat the following obligation.

### OBLIGATION OF INVESTIGATOR.

I, ————, do solemnly pledge my honor as a Knight of Labor that I will faithfully perform the duties of my office to the fullest extent of my ability so to do. I will carefully examine all petitions and petitioners for membership in this Chapter and will at all times prevent the admission of unworthy persons to a seat or to membership herein if in my power so to do. I will devote all the attention possible to the study of economics, and plans how best to secure the fullest realization of the hopes of the revered Founders of the Order, for the uplifting of the poor but honest toilers, and to secure for them the full enjoyment of the results of their labor, and will present such matters to my associates herein as may tend to bring about those much needed conditions.

I. O. Your obligation points out to you the important duties which you will be expected to fulfill to the extent of your ability so to do. If you perform your duties faithfully and well the results must be far reaching towards the ultimate object in view. Prove yourself worthy of the chief place in this Council of Philosophers. You will now accompany me to your station.

I. O. Sentinel and Guide elect, you will step forward and place yourselves in the attitude in which you were obligated as members of this Degree, and repeat the following obligation:



## OBLIGATIONS OF SENTINEL AND GUIDE.

I, —————, do solemnly pledge my honor as a Knight of Labor that I will faithfully perform the duties of my office as required by the laws and usages of the Order promulgated for the government of Chapters of this Degree.

I. O.—It is the duty of the Sentinel to guard carefully the Phylon of this Chapter so as to prevent the admission of any person not entitled. Be vigilant at all times in the performance of your duty.

It is the duty of the Guide to assist at the initiation of persons properly qualified, and duly elected to membership in this Chapter and perform such other duties as the Worthy Magistrate, or this Chapter may direct.

You will now accompany me to your stations.

[The Installing Officer will then address the Worthy Magistrate as follows:

I. O. Worthy Magistrate I am now about to present to you the warrant under which this Chapter is held, and the rituals and secret work belonging to this Degree. You must never allow any person not a member of this Degree and in good standing to read them. You must never lend them to be taken from your presence, except in case of your inability to be present at the meeting of your Chapter, and in that case only to the Vice Magistrate. You must never make a copy of them either in whole or in part, or suffer it to be done by others.

Do you agree to the instructions thus imposed?

W. M. I do unreservedly.

An affirmative answer is necessary or the warrant, rituals, etc., cannot be delivered.

[The Installing Officer then hands over warrant, etc.]

I. O. Recorder, I now present to you the seal, records, and other books and papers belonging to your office. Guard them in accordance with the provisions of your obligation.

I. O. Worthy Magistrate, I now commend to your keeping this emblem of your authority and control over this Chapter. Never allow it to become an instrument of oppression. Remember that it is the symbol of brotherhood while an emblem of authority.

[Hands over baton.]

### PROCLAMATION.

I. O. And now by the authority in me vested, I declare the officers of this Chapter No. —, legally installed for the term ending..... and entitled to work under the warrant just committed to the care of the Worthy Magistrate.

[The W. M. will then give \* \* of the baton and the Chapter will be seated.]

The Installing Officer may then address the Chapter on the needs of the hour if time will permit.]

[The officers will be all elected by majority vote at the last meeting of the year, and installed the first meeting of the new year. Old officers hold over until their successors are installed. The Installing Officer will have a special warrant issued and signed by the G. M. W.]

### ABBREVIATIONS.

G.—Guide.

I.—Investigator.

I, O.—Installing Officer.

R — Recorder.

S.—Sentinel.

V. M.—Vice Magistrate.

W. M.—Worthy Magistrate.



# Qualifications for Membership

IN THE

## DEGREE

OF THE

# Philosopher's Stone.

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Adopted By the General Assembly at Louisville, Ky.,  
November 9th to 17th, 1897.

The Philosopher's Stone is a Degree of honor and merit, and only those members of the Order of the Knights of Labor, who have done specially valuable services for the Order are eligible to membership. The faithful performance of any of the following services shall render a member eligible to be initiated into the Philosopher Stone Degree:

1. Any member bringing into the Order not less than ten new members within one year. All candidates must be able to repeat the officers' charges and instruction in signs and secret work of a Local Assembly, and for two years at least next preceding his application must have been a member of the Order. The Local for which the new members have been brought shall pay the price of the Jewel of the Degree for the new member.

2. Any member who shall have organized two or more Local Assemblies within one year, paying full charter fee. The Jewel to be furnished by the General Assembly.

3. Any member who has not missed attendance at a meeting of his Local Assembly for one year, nor allowed himself to fall in arrears in his dues or assessments, and who pays the price of the Jewel; is able to instruct in the

secret work of a Local Assembly, and has been faithful in the performance of his duties as an officer or member of his Local.

4. Any member who sends in fifteen new yearly cash subscribers to the Journal of the Knights of Labor in one year; Jewel to be furnished by the General Assembly.

5. Any member who has performed some special and distinguished service for the Order that in the judgment of the General Executive Board entitles him to receive the Degree.

6. In the above rules the expression "within one year" covers the year from any one regular session of the General Assembly until the next regular session. All the above described eligible candidates for admission to the Philosophers Stone Degree must furnish a certificate signed and sealed by the Master Workman and Recording Secretary of their Local and District Assembly that they have complied with one of the above rules and all other laws of the Order, and are at the time members of the Order in good standing.





# RULES

FOR THE

Government of Chapters and Members of the  
Degree of the Philosopher's Stone,

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NOVEMBER 9th to 17th, 1897.

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Adopted By the General Assembly at Louisville, Ky.,  
November 9th to 17th, 1897.

Section 1. A Local Chapter of the Philosopher's Stone Degree may be formed upon the application of four members in such locality as specified in their application, upon such application, being made by said four or more members of this degree, a charter shall be issued.

Section 2. All charters for chapters of the Philosopher's Stone Degree shall be signed and issued by the General Master Workman and General Secretary-Treasurer under the authority of the General Executive Board, for which a fee of \$5 shall be charged.

Section 3. The charter supplies shall consist of charter, seal and ritual, together with such other supplies as the General Executive Board may approve of.

Section 4. This degree shall be conferred upon those members earning the same in such manner, at such time, and by such person, as the General Master Workman may designate.

Section 5. Chapters of this degree may charge such dues and initiation fee as the chapter in their judgment may decide not to exceed \$5 per annum for each member.

Section 6. The General Master Workman shall make a pass-word for this degree, which shall be conferred upon the member at his initiation, by the member authorized by the General Master Workman to confer the degree.

Section 7. Satisfactory proof of membership in this degree shall entitle any member to take up membership in any chapter of this degree by subscribing to the rules and regulations of such chapter, provided that no member will be permitted to hold membership in more than one chapter at the same time.

Section 8. Reports shall be made annually to the General Assembly by each chapter of this degree, showing the names of members added during the year, also the work done for the Order by members of this degree.

Section 9. Any member covered with the Philosopher's



Stone Degree, who shall be suspended by his Local or District Assembly, or otherwise separated from the Order shall lose his membership in any chapter to which he may be attached.

Section 10. Any member of the Philosopher's Stone Degree convicted by the General Executive Board of conduct unbecoming a true Knight of Labor, shall be certified to the chapter to which he belongs, with a copy of the charges for such penalty and punishment as they may, by majority vote, decide.

Section 11. Complaint against members of the Philosopher's Stone Degree must be made in writing and signed by at least two members of the degree in good standing to the General Executive Board. A copy of which, without names attached, shall be furnished to the member complained of by the General Executive Board at least ten days before the complaint is to be heard, and a written defense will be considered.

Section 12. Members of the Philosopher's Stone Degree not connected with any chapter, and against whom complaint is made, and conviction secured before the General Executive Board, shall be certified for punishment to the chapter nearest the locality in which the member resides.

Section 13. The names and addresses of every member of the Philosopher's Stone Degree convicted by the General Executive Board shall be sent to every chapter of this Degree, a list which must be kept in every chapter.

Section 14. A member of the Philosopher's Stone Degree convicted by the General Executive Board, and certified to the chapter of this Degree shall be debarred from entering any of their meetings.

Section 15. Reinstatement into the Philosopher's Stone Degree shall not be considered until the chapter imposing the penalty have been notified, and an opportunity given them to be heard.

Section 16. All members of the General Assembly shall, by virtue of their membership in the General Assembly, upon payment of the required sum, be clothed with the Philosopher's Stone Degree.

Section 17. Chapters of this Degree shall have the right to make such laws as they may see fit, not conflicting with the foregoing laws.

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